THE PACIFIC

Pac Theo Sem
Reading Room

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THE HEAVEN WE SEEK.

'Tis God's own love invests us here;
Each hour on holy ground we tread;
And angels in all paths appear,
Where mortals are by duty led.

The Heaven we seek lies not, concealed
Beyond some dark, mysterious shore;
To mortal sight it stands revealed,
Where justice bears her lamp before.

'Tis present in the song of birds,
At morning's dawn, at evening's fall,
In childhood's trust, in soothing words,
When ears are thrilled by sorrow's call.

In pressure of a hand, wherein
Thine own hath placed a timely dole;
In tears that fall, when heinous sin
Hath made a captive of the soul.

When thou art pained, although thy steel
Pierce but thy brother's garment hem;
When wounded hearts more anguish feel,
Because thy heart hath grieved for them.

It fills the unmeasured vault above,
And all the seasons' glorious round;
Here angels, sped by human love,
Make every footstep holy ground.

—Horace Mack.

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PACIFIC COAST NOTES.

The Rev. J. R. Knodell is editing a splendid paper in the interests of the Anti-Saloon League work in Oregon.

The president of a light and power company at Forest Grove, Oregon, offers free electric lighting to the churches at that place. That is a very good way to let one's light shine.

The Congregational Church at Oroville sent ten sacks of oranges to the pastor of the Green Street Congregational Church of San Francisco for Christmas distribution. A brotherly act, that!

The Young Women's Christian Association of Portland, through its travelers' aid department at the union depot aided 928 American girls and 179 foreign girls during the first ten months of 1909.

A canal from Portland, Oregon, to Aberdeen, Washington, on Grays Harbor, is one of the 1910 enterprises. Natural water courses will be used to considerable extent, and it is thought that the work can be completed this year.

The Rev. E. A. King, pastor of the Congregational Church at North Yakima, Washington, conducts in "The Expositor," a monthly religious journal published in Cleveland, Ohio, a department called "Methods of Church Work."

By order of the Secretary of War the Goat Island military reservation on Puget Sound is to be called Fort Whitman henceforth in honor of Dr. Marcus Whitman the heroic missionary to the Pacific Northwest in early years and who figured so prominently in saving "the Oregon country" to the American republic. A Washington correspondent says that it is the intention of the Government to build this post into one of the defenses of the Sound, also that this is the first time the Government has given any military post or reservation the name of a minister not connected with the army. Whitman's incomparable service to the nation led to the designation.

The California State Prohibition Committee has inaugurated a campaign to make "California dry in 1912." A better working date would be 1925. California will be found a hard state to make dry, and we look to see her among the latest in the column of states to take this greatly to be desired step. But, we are glad to see all enemies of the saloon hammering at it in some manner all the time. If our friends in the Prohibition party fail to realize their aims in 1912, as they in all probability will, they can up and at it again. The saloon is going out some time, as well in California as in other states. We shall not fix the date, lest, like those who in the past have so often fixed on a day for the ending of the world, we should have to fix on it again and again. The Anti-Saloon League cry in Indiana is "the whole state dry in 1912." Seventy-two counties are already dry, and so Indiana may get there in 1912. In Oregon the cry is "Oregon dry in 1910." This time the campaign in Oregon is not a county one; it is state-wide. In a recent address in Portland the Rev. J. R. Knodell outlined the work to be done "to put Oregon on the dry dock in 1910." If the people can be enlisted to work on that plan, there are good reasons for believing that Oregon will vote out the saloons in 1910 and lead the Pacific coast states in that grand work.

The Rev. J. R. Knodell, superintendent of the Anti-Saloon League for Oregon, made a visit to Klamath Falls recently and was assured by scores of substantial citizens that the vote against the saloon, in the state-wide effort in 1910, would be much larger than the local option vote in 1908. "So great has the improvement been on all sides; so many good but weak men have been helped to better days; so many newcomers on the side of no-license, and so many old settlers, who have been converted to the new position, that the vote in 1910 will be very much stronger for home and righteousness. They are all the more glad of this because, since Portland has so kindly received many of their undesirable citizens, Klamath county wishes to reciprocate by voting the state dry, and thus help Portland to lay off her heavy burden." Mr. Knodell says that California is looking with respect now on Oregon's determination to rid herself of the saloon. "Our neighbor on the south is putting a whole tier of dry counties between their whiskey center and our border, so that their bibulous citizens, when visiting abroad, may drink all their booze before they enter our state and dishonor themselves. Del Norte, in the northwest corner, is dry. Modoc, in the northeast, is dry, and just a few days ago Siskiyou county drove out the saloons. Thank you, good people of the Golden State! We shall appreciate much more keenly your thoughtfulness when our 1910 vote stops the manufacture and sale of whiskey and beer within our whole state, and our only danger will be the vultures that may roost just over the line waiting to feast upon our foolish and weak drinkers, who have not yet learned to control themselves."

Recently the California Bible Society, the Washington Society, the Southwestern Bible Society and all other local auxiliary societies on the Pacific Coast were combined in the Pacific Agency. There have been eighteen workers in the field during the last year, and they found 6,000 of the 16,554 families visited without Bibles. The secretary says: "The work has impressed us with its need, its complexity, its vastness, and its great possibilities and promise. The Pacific Agency is one of the most difficult, yet one of the most promising, of home missionary fields. Sixty years ago the land was ruled by barbaric Indians and the beastly savage life of the forest. The coast states were

first settled by fur and gold-seekers. Life was hard and hardening. The speculation, extravagance, immorality, and lawlessness of those early days are more than a memory. Their blight is still felt. Church certificates had greater difficulty than ox-teams in crossing the Rockies. Tides of immigration from every land, continental and Oriental, Arctic and tropical, have flowed into these western states, until nearly a million foreigners, speaking over thirty languages, have settled in these fields and forests, mountains and mines. But the physical development of the country has hardly begun. No section of the United States is richer in almost boundless resources than these far western states. The old wealth remains, but a new wealth is creating a new commonwealth. The mountain rivers are filling reservoirs and deserts are becoming blossoming gardens. Nevada will yet be a great farming state. And the immigrants are practically only beginning to arrive. When the Panama Canal is once opened and direct and cheap transportation can be had to this coast, Ellis Island will doubtless have its rival in the Golden Gate, and the industrial awakening of the West will mark a new era in the history of the nation." Work has been carried on among English, Spanish, Portuguese, Finnish, Italians, Scandinavians and Germans, French, Armenian, Greek and other peoples. Concerning the Italians it is said: "The largest Italian population in the West is on the coast. California is America's Italy, and with its sunny valleys, its fruits and flowers, it strongly appeals to these swarthy sons of Rome. The largest vineyard in the world is in California, and owned by an Italian. Strong Italian colonies are scattered throughout these western states, but especially in Southern California. In San Francisco and the Bay cities there are some 50,000 Italians. Many of them are Catholics, but a large number have severed all connection with the mother church. Thousands of them have drifted into infidel clubs, and they have joined the Socialists, Terrorists, Nihilists, Idealists, and Anarchists. There is but one Protestant mission among all these Italians in San Francisco. This is in charge of the Rev. O. B. Neyroz, a highly educated and very successful Italian pastor. Mr. Neyoz has assisted in the work of the American Bible Society, and says: 'The Italians do not so much need denominational work as simple Bible work, and nothing is at present more needed among my people than colportage work.'" Concerning the 65,000 Spanish-speaking Mexicans in Southern California it is said that not more than a thousand are in touch with any Protestant church, and that more than fifty thousand are not Catholics except in name.

CHRONICLE AND COMMENT.

An automobile evangelistic trip in China is one of General Booth's plans for 1910.

Gifts and bequests to religious, educational and charitable institutions for 1909 aggregated $147,641,253. This is the largest total for any year yet except that of 1907 when the sum was $149,902,136. For 1908 the amount was $90,932,000. For 1909 the total to charity was $67,446,521; to educational institutions, $46,122,241; to religious institutions, $22,443,885; to art museums, galleries and public improvements, $8,616,410; to libraries, $3,012,293. Dr. Pearsons' gifts amounted to $3,000,000; Mr. Carnegie's to $4,652,500; Mr. Rockefeller's to $12,130,500; Mrs. Sage's to $26,000,000. Mr. Rockefeller's gifts total for several years $131,764,162; Mr. Carnegie's $162,000,000.

The Western Christian Advocate speaks as follows of a Pacific Coast superintendent of the International Reform Bureau, and the reform work on the coast: "Dr. G. L. Tufts, formerly connected with the Anti-Saloon League work in Ohio, Indiana, Oregon, and Idaho, and now superintendent of the International Reform Bureau in the Pacific Coast District, recently called on the Western. He reports that, although the supporters of a 'wide-open town' overthrew Mayor Taylor and Prosecuting Attorney Heney at the late municipal election—declaring their purpose to make San Francisco the 'Paris of America'—the Christian forces are not demoralized or discouraged. Progress is being made in temperance legislation. An excellent Sunday law has been passed in Idaho. Despite the opposition of secularists and Seventh-day Advantists such a law will probably go onto the California statute books. Race-track gambling, now prohibited in California and Washington, has found asylum just over the Mexican border, in Juarez. The Burkett-Sims bill is being pushed in the National Congress. It will prohibit the transmission by telegraph or telephone the gambling intelligence from the race tracks to the one hundred and fifty pool rooms scattered over the country. Some time we may hope that shameless 'solicitation' and brutal prize-fighting will be driven out of California. It would almost appear that the members of the First Settlers' Society—the children and grandchildren of the Forty-niners—are giving an illustration of a little wore government than did the original pioneers."

William J. Bryan has taken advanced ground on the temperance question. In a recent speech he said: "There is one question upon which for nineteen long years I have kept silent, but I propose to keep silent no longer. The day has come when the corrupt liquor interests must be driven out of the Democratic party and out of power. It is the liquor interest that furnished money to debauch and corrupt your laws, and these laws are used to corrupt and debauch your states. It is time for the Democratic party to unload the liquor interest onto the Republican party. My father always told me that I might sometimes be in the minority, but I never could afford to be in the wrong. He said that if I was in the minority and right that the majority would soon be with me, while, if I was wrong and in the majority I would soon be in the minority. Whoever takes the right side takes the side that is going to grow, and I think it is high time for the Democratic party to get on the growing side of this great question.", Concerning this a Chicago paper says: "Whether Mr. Bryan understands it or does not understand it, that utterance was a real declaration of real war. In making it, Mr. Bryan crossed the Rubicon of political defiance to the whole liquor traffic and burned his bridges behind him. Never again can he have the support of the Democratic party which was. Never again can Mr. Bryan have standing and leadership in the Democratic party which was. There is before him a clearly-drawn issue. He must capture the Democratic party for his new idea, making it, in effect, a Prohibition party, or he must lead his following out of the Democratic party and make for it a new party, or lead it into the Prohibition party—or he must fade from sight in oblivion. Thirteen years of pretty careful study of Mr. Bryan lead us to believe that he recognizes these facts as clearly as anyone can, and that he has a very definite pro-

gram in his mind. Whatever he course of events shall be, Mr. Bryan has crossed swords with the greatest antagonist he ever met, and whatever may have been the mistakes or heresies of his political past, he deserves today the sympathy and encouragement of every honest citizen."

THE SIXTIETH YEAR.

The Pacific entered, last week, on its 60th year. Its life has been almost co-extensive with the life of Congregationalism in California. The first Congregational church in California was organized in 1849. The Pacific was established in 1851. The present's writer's connection with it dates from July 1897. Thirteen years of service will have been completed by July 1910. The satisfaction that has come from it is due to the fact that in such a work one can go from week to week with some helpfulness into the lives of many people—and not from any financial remuneration which never has been such as to justify in itself the time and effort put into it; and which has during the year 1909 been much smaller than ever before, because of the reduction of the subscription price.

There is no reason why the helpful entrance on the part of The Pacific into many homes cannot go on, and there is therefore no disposition yet to lay down the work that was taken up nearly thirteen years ago.

We do wish, however, that the influence of the paper for good could be extended. It ought to go into hundreds more of the Congregational homes on the coast. The only way to get it there is for the pastors to recognize the fact that it is just as worthy of support as our missionary societies are, and keep its claims before the people. There ought to be in every church every year "A Pacific Day."

The reduction in price which was made last January makes it quite impossible to put anyone into the field, and the future of the subscription list and the good the paper can do will depend largely on what the pastors and other friends in the churches will say and do for it.

There are not as many subscribers as there were a year ago, nothing having been done during the year to build up the list. The list is, however, as large as it has been most of the time for the last twenty years.

THE HEART OF THE WHOLE MATTER.

W. N. Burr.

A clear, sunshiny, but rather frosty morning in Southern California. The winter rains have been pouring down upon us this season in extraordinary abundance, the snow has been lower on the footholls and in the valleys than usual, and for a night or two the army of the Frost King has been invading the land with destructive intent. Thus far, however, he has probably accmplished little more than to sicken some of the most tender of the dooryard plants.

As I come to my desk this morning to write up for Pacific readers my notes of the Monthly Meeting of the Congregational Ministerial Union, held in Los Angeles yesterday, a passage of Scripture persists in its right to a place in this record before I turn to the "notes." It is this: "That which we have seen and heard declare we unto you, that ye also may have fellwship with us." The heart of the whole matter was before us in that meeting, and one could not help the longing to draw the entire body of Pacific Coast Congregationalists into the circle, that all might have fellowship with us in that which we heard, and in its resultant uplift.

The religious atmosphere of Southern California is just now heavily charged with the anticipatory influences of the great missionary campaign which is being planned for this month. It was unavoidable that certain important preparatory conferences and committee meetings should be held at the time of the Ministers' Meeting, and a number of leading men were obliged to absent themselves from our monthly gathering.

Before introducing the essayist of the day, the presiding officer called for a word from Mr. Paul Brown, of the State Christian Endeavor Union, whose recent work has been in the northern part of the state. Mr. Brown brought greetings from the north, and reported unusual encouragement in the work that is being done by the Christian young people of this commonwealth. "It is almost everywhere apparent in our state," he said, "that the Christian young people are drawing nearer the heart of the whole matter. There is more vitality, reverence, prayer, more determination to be of real service to the Lord Jesus Christ than ever. I want to plead with the pastor to keep the young people's work in your hearts, and if I can be of any service to you at any time call upon me. And use your young people in a big way. The high school boy will line up to a big job, if it is laid upon him.

"The special message of the Congregational Church to the world," was the topic for the day, and the essayist was Dr. James M. Campbell, the well-known author of books on "The Indwelling Christ," "The Atonement," etc.

"The popular idea concerning the Congregational Church," said Dr. Campbell, "is little more than that independency is its distinctive feature. But this is a very small part of Congregationalism. We are all familiar with the witticism concerning Boston—that Boston is not so much a place as a state of mind. Somewhat so is Congregationalism sometimes considered; but if that be true, it will be hard for us to find a right to exist, as a church. Congregationalism has not only a distinctive mission, but it has a distinctive creed.

"This creed is built upon this foundation: the headship of Jesus Christ. It demands loyalty to a common Master—the recognition of his authority as supreme, his word as final. It regards Jesus Christ as the **only** head of the church. Congregationalism was built upon this foundation, and it has never withdrawn from it, though it has not always been true to it. The church of Christ is spiritual, not under the restriction of human headship. We are called to testify to this truth—the truth that gave us birth; and we have lost our power as we have strayed from this center.

"The headship of Jesus Christ implies his supreme authority. He is Lord of the conscience, sovereign of the soul. He should have lordship over our business, and all our life. It is the Lordship of Jesus Christ that is the characteristic note of all Paul's preaching. 'God hath highly exalted **Him,**' is Paul's cry, 'and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and every tongue should confess that Jesus Christ is **Lord,** to the glory of God the Father.' The Lordship of Jesus Christ calls for emphasis today. The younger generation has not been catching it, and yielding to it, as they must in the interests of King-

dom growth in the world, because it has not been emphasized at the very forefront of our teaching, as it should have been.

"The Lordship of Jesus Christ rests on the basis of evangelical truth. He **died** for our sins. He rules the world by His **sacrificial love.** Because He has tasted death for every man, he has a right to the heart of every man. But He not only died for all, He rose **from** the dead, He burst the bonds of death, and as the conquerer of the grave He **can** be **supreme** ruler. The Lord of **all** must be Lord over even death itself. Congregationalism is rooted in faith in the crucified and risen Son of God. When this faith has suffered eclipse, the church has declined. Our passion for liberty must not draw us away from **Him.** We must in our liberty still say, 'My Lord and my God' to Jesus Christ.

"The headship of Jesus Christ implies personal devotion to Him. We admit no intermediary person, pope or bishop. We look directly to the Divine Son of God himself for leadership, for headship over the church. The headship of Jesus Christ carries with it, too the idea of the brotherhood of believers. There is no priestly rank—all believers shall be priests unto God.

"We do not claim to be **the** church, but a church with a distinctive mission. We are always ready to reach the hand of fellowship across our ecclesiastical fence, and bid Godspeed to believers in our common Lord who do their work for Him in other folds. But we do not need to love our church less because we are so ready to fellowship with all believers. We claim not to monopolize the headship of Jesus Christ. He is recognized as Lord by other bodies of believers, as well as by our own; but we stand separate and apart from other bodies of evangelical Christians in this: that we are an evangelical church without an **if.** We rally only about the headship of the Divine Christ, crucified and risen. We require as an essential only the heart of the whole matter—belief in our Lord Jesus Christ.

"The headship of Jesus Christ is the center of Christian unity. One spirit prevails, under varied forms. It is only on the outward and formal side that Christians divide, not on essentials. We strip the creed of everything that has the hand of man upon it, and others make more or less of administrations and observances outside and formal. God bless them. And let it be understood even in our own ranks, that our liberty does not open our doors to every wind of doctrine that may blow over the face of the earth. It is not true that a man in a Congregational pulpit can 'preach anything.' Congregationalism stands for the headship of Jesus Christ, loyalty to a common Master, whose authority is supreme, whose word is final. It stands in simplicity and earnestness for the heart of the whole matter.

"In facing the future the doctrine of the headship of Christ ought to be made to ring true in our churches; **He** should be enthroned in His place of power. Such a church will be a **reconciling** church, making peace; a **conquering** church, following a conquering King."

A reporter who does not write shorthand, and who does not carry away the essayist's manuscript, cannot but spread the word "scrappy" all through his report; but I trust some adequate conception of Dr. Campbell's earnest presentation of the right of Congregationalism to exist may be gathered from these notes. His message may perhaps be well summed up in these, his own words: "Every denomination stands for some one thing that must be emphasized. With the Baptists, for example, it is "believer's baptism.' Our only distinctive plea is the Lordship of Jesus Christ, and we should work **that** as others work **their** distinctive tenets."

La Canada, Calif., January 4, 1910.

A CHRISTMAS IN HAWAII.

August Drahms.

It is unique by reason of the variety presented in nature's prodigality; because of the personnel and framework in which the picture is set,—all peculiarly provincial and correspondingly interesting.

Picture to yourself a luxuriant tropical vegetation rising in graceful slopes above the sea level,—an emerald of varied hue in a setting of sapphire, fringed and punctuated unendingly with an infinite variety of palm and mango, graceful banana and wavy coffee tree, undergrown with a bewildering wealth of ferns, 40 to 60 feet in height, many of them swinging pendant and drawing their life from other giants of the vegetable world, and you have the background for a composite picture of a Christmas in the "Paradise of the Pacific."

Congregations rally here along lines of nationality. The First Foreign Church (white) leads the order of festivities with a well arranged program under a most efficient superintendent and corps of officers and teachers. The beautiful church is crowded to the galleries; both audience and participators are arrayed in the gauzy white of the mid-summer tide, emphasized by the decidedly tropical cast of the floral display. They never do things by halves in a community like this, made up largely by descendants of the early missionaries, backed by good Covenanter blood; and the affair would do ample credit to our best Eastern churches.

A native celebration is our next objective point. A large audience chamber is packed with a dark-skinned and expectant company. The same summery aspect prevails. There is a swing and abandon however that is not manifest elsewhere, for the native is an easy-going and less painstaking individual than his white brother. His is a gentle, placid nature. Naught disturbs him. He has respect for the climate. Kindly, generous, sympathetic, all his virtues, and even his vices, lean that way. He discovers a native grace and self-possession (without the least self-consciousness) almost remarkable. The smallest child and the most ragged adult will salute you with kingly dignity. His religious life finds its concrete expression largely in song and harangue; the latter not always parliamentary; sometimes alarming, until you learn that it is merely "words, words';; the former ever plaintively musical and lute-like, and always with a vigor and interest that is catchy. He is a child in many ways, and here enters into the spirit of the occasion, rendering song and recitation with a creditable degree of excellence.

Our Chinese and Japanese auxiliaries are next paid a flying visit, and the same unique interest pervades each, with perhaps an added vim on the part of the latter as an

added characteristic of their larger virility and self-assertiveness.

The stars thickly stud the sky as your correspondent wends his slow way homeward, pondering upon what has been, and what may be, under the inspiring influence and leadership of Him whose star we have been following to the Manger. Half encircled by the white-crested waves of the mighty sea, our eyes rove mehcanically along the silhoutted outline of the great ridge, of volcanic origin, that marks the sky-line of Hawaii. To the right, the gaze is riveted upon a majestic cone that lifts its "frosty pow" nearly 14,000 feet in the clear above sea-line. It is Mauna Kea, covered to the very base with snow, its appropriate Christmas attire. How it sparkles and shines in the clear monlight! Now, to the left; what is that? A flaming column of fire rises perpendicularly a thousand feet straight into the air, and then dissipates itself in graceful, billowy folds that mingle with the clouds. It is the reflected fires from the throat of mighty Kileaua, 30 miles distant, the greatest active volcano in the world, now lashing itself into fire and fury against the black walls of a crater a thousand feet below, presenting one of the most appalling spectacles on earth. The eruption from Mauna Loa (of which this is a peak) in 1881, was felt over one-fifth of the globe; it was perceptible from Los Angeles to Alaska, and sent a tidal wave to the southerly shores of Lake Superior. (Chambers Magazine, October, 1909.) It was an awe-inspiring sight. I reined in my horse to fix the sight more permanently in my mind, pondering upon the vastness of the forces that gave birth and cradled these islands into maturity, fitting them for the habitation of man. Somehow, the simple story of the miracle in the manger lent a soothing effect and a fitting supplement to the miracle of creation expounded dimly in the roar and thunder of the creative attributes. It was like the "still small voice" that interprets the higher meaning of the Almighty, and emphasized only the more "the gift of God in Jesus Christ our Lord."

A Christmas in Hawaii might be employed to illustrate in more ways than one the universal Christmas.

Hilo, Hawaii.

THE JEWS.

By George C. Adams.

The Gospel of Jesus Christ came first to the Jews; He was himself a Jew, he did his principal work among them, and sent out his disciples with orders to go first to the lost sheep of the House of Israel. His apostles were Jews, and strong in the belief that on must first be a Jew in order to become a Christian. It took a special revelation to turn Peter from this idea, and if in the early years of the church there had not been a conversion, remarkable for its character, and for the personality of the convert, that put into the ministry one of broad views, educated at the feet of Gamaliel, the most catholic in spirit of all the members of the Sanhedrim, it is a question whether the infant church would ever have gotten away from the racial idea. Christianity was under great obligation to the Jews for the free use of their synagogues, and the opportunity they afforded its preachers to proclaim the glad tidings in every considerable city. Under Paul's influence the church started on the conversion of the Gentiles, and during the first three centuries it made conquest of Greek culture, and became a creed making church, and took pretty complete possession of the Roman Empire, and began to work down from the top instead of up from the bottom, as seems to have been at first the divine idea. All this process took it farther away from the greater part of the Jewish race. The effort of Philo to unite Greek philosophy with the Hebrew religion was not accepted by the Jews, and everywhere the Jews who became Christians were separated from their race and became a people apart. The Jews had no affection for the Roman Empire, and when the church became a mighty hierarchy, with its headquarters at Rome, it did not tend to draw them any nearer. Still there were always Jews in its membership, and having a large influence in its work.

Modern Christianity is still under great obligation to the Jews; as converts they have braved social ostracism from those they knew and loved the best, and frequently they have come to the front in Christian work, as they have in the world's work in general, and proved to be leaders of ability. The best Life of Christ is by a Christian Jew, Edersheim, and he seems to take a special pleasure in making its title "The Life and Times of Jesus the Messiah." Added to this is his "Prophecy and History in Relation to the Messiah," being his Warburtonian Lectures. He became a Christian when twenty one years old, and devoted much of his life to missionary work for his own people in Roumania. Another Christian Jew, Neander, a relative of the great musician Mendelssohn, has given us the greatest history of the Christian Church, and has come to be regarded both among Jews and Gentiles as the "Father of Modern Church History." The church is the richer for the work of Mendelssohn and other Jewish musicians, whose compositions are sung every week in the churches. Jewish people generally do not take kindly to the idea of missions for the Jews, nevertheless there are in London several churches composed of Christian Jews, and individual members of that race are frequently found in the churches in many localities.

The Jews as a race are not persecuting people, and it is rather difficult to learn why there has frequently been such a persecuting spirit shown toward them. All the more is it hard to see why so much persecution had been visited upon them in the name of Christianity. One of the mysteries of the life of the church is its attitude toward the race that gave birth to our church, and that in the beginning was the means of its rapid propagation. You may occasionally find a leading Jew who is filled with hatred of Christianity; one in San Francisco has made statements to the writer of this that showed such a mean spirit and such absolute hatred of everything Christian that it seemed hard to believe he was in his proper senses; but he is the exception, and nearly every other Jew of my acquaintance has shown a kindly and fair spirit towards us. When we look into history with this question in mind, it is not at all strange that some such Jews should be found. A Christian Jew told me a few years ago that all through his childhood and youth he was taught by his instructors in Jewish schools that all the sufferings of the Jews were due to Jesus. Of course we can hardly expect such teachers as he knew to make the distinstion between Jesus and people who profess to be his disciples; we know that so called Christians who have this persecuting spirit are totally lacking in the first principles of Christianity; but how many places on the map of the world have been reddened with the blood of the Jews in the name of Jesus, and how many cities bear in their records the accounts of the robbing and persecuting of Jews at various times since the beginning of the Christian church!

Read Scott's "Ivanhoe" for the estimation in which this people were held under the feudal system; people of all sorts who had the power robbed them at every turn; they quietly went about their own business, and of course always made money; they would not be Jews if they did not do that; but see how Scott represents the leaders of Christian thought, the men who went to the Holy Land to rescue the tomb of the Christ from infidel hands, as never hesitating to hold up any Jew they met, and relieve him of his shekels for their own benefit. Consult any good encyclopedia for the treatment of the Jews in many of the business centers of the world, and see how many of those where they have been persecuted are what are known as Christian cities. We have been shockd at the brutality of the people of southern Russia, and the forcing out of that country of

thousands of Jews, thrifty, valuable citizens, who when they reach Connecticut take up some of the abandoned farms, and work faithfully upon them, and prove to be as good members of society as could be desired, except that as a result of their past experiences they are a people apart; it will take many years of kindness toward them to undo what has been done on their minds in the land from which they came. Has it occured to us that every bit of that persecution in Russia is in the name of Jesus? It is the effort of the Greek or Eastern Church to rid itself of all unbelievers, and these poor Jews who survive and get away come with the conviction that Christians are their natural enemies.

We hold that the age of persecution is past, but so-called Christian society, which is often the most unchristian thing one can find, manages to keep alive whatever memories the Jews may have of troubles in the past. Recently there has been quite a stir in Washington, D. C. from the action of the managers of a large number of the female seminaries of that city, practically excluding Jewesses from their curriculum. Here is the frank statement of one of the principals; "Personally I have no ingrained prejudice against girls because of their religion. They are equal to the average of their christian sisters. It is the christian girls themselves and their mothers who raise the objections. The christian girls would shun my school if they knew that Jewish girls were admitted on the same level of equality. It is their impression that the acceptance of the Jewish girls lowers the tone of exclusiveness and aristocracy of the school. Besides, toleration may be in the constitution of the United States, but it is not a part of our curriculum to teach it as cultural and educational." With statements like this going the rounds of the daily press it is a wonder that Jews are as tolerant towards Christians as they are. Undoubtedly some at least of these so-called Christian girls profess to be Christians, but you see what "Society" does for them, and the Christian Church has to suffer in consequence. We have a tempest in a teapot on in San Francisco just now. The "San Francisco Musical Club" consists of about three hundred women, of whom about thirty are Jewish. Some of the best singers are of that race; they are faithful members, and no complaint is made against them. The associate membership is getting a little crowded, and it seems to the officers that they should limit it, as they have a perfect right to do; but instead of making the limit in a reasonable and sensible way, they have passed a resolution that no more Jews shall be admitted. Naturally "There's music in the air." Christianity gets the blame for everything of this sort that happens in a so-called Christian community, and many of those who do these things are members of Christian churches, and ought to know better. I repeat what was said a few moments ago; in these circumstances it is a wonder that the Jews are as friendly to the Christians as they are.

This part of our subject has been treated in a hasty and fragmentary manner, in order to lead up to the real topic, and show its importance at the present time; that topic is the change that is going on among the Jews themselves, as admitted and commented on by their own publications, deplored by some, and welcomed by others. We are all acquainted with the term Reform Judaism; we have been hearing it all our lives, and probably most of us have a hope that it may be a movement toward Christianity; but there is little or nothing in it as yet to justify this expectation; in some ways it is farther from us than orthodox Judaism. Talking a few years ago with a leading Rabbi I asked him if in his Reform congregation there was not a drawing at least toward the Unitarian wing (Deut. 6:4) of the Christian Church; he hastened to assure me that there is nothing of the kind, and that he and his people could not be in any sense truly spoken of as drawing near to any part of the Christian Church. Reform Judaism is a part of the movement of the thought of the times, and a partial adjustment of Judaism to present conditions; it shows effects of the Higher Criticism, which is felt in every church that uses the books of the old Testament. One of its most important effects is its giving up two things, the expectation that Israel will at some time be brought together again in Palestine, and the hope of a personal Messiah. As a Rabbi said two years ago, "No one need expect that we are going to go back to Palestine; we are having too good a time in California." And this is the feeling of a large part of the Jewish Church to-day; they are too well satisfied with the countries where they are making their homes to theorize about any gathering together in a land that in modern times offers thme no particular attractions. Added to this they abandon the expectation of a Davidic Messiah, and look upon their race as divinely sent to make the world better by their own living and personal influences.

We can afford to take the time to hear the brief statement of the Dogmas of Reform Judaism as given in the Jewish Encyclopedia.

1. The world and humanity are under the guidance of God, who reveals Himself to man in history as the Supreme Power unto Righteousness, as the Educator and Father of his children, the whole human family. The anthropomorphic character of the theological terminology is fully recognized.

2. In His grace and wisdom God as appointed Israel to be His witness on earth, laying upon this His priest-people the obligation of its life to lead the world to the recognition of the truth that love and justice and righteousness are the only principles of conduct which can establish peace among men and fill man's life with blissful harmony, besides conferring on man an imperturbable sense of worth and worthiness, independent of accidents of fortune or station.

3. This election of Israel confers no privilege on the Jew, but imposes greater obligations. Every human being is God's child called to lead and capable of leading a religious life.

4. The dispersion of the Jews and the destruction of the Temple were not acts of providential requital for sins. They were providential devices to bring Israel nearer other children of men. The goal of Israel's history is not national restoration and segregation, but the rise of a more nearly perfect humanity in which Jewish love for God and man shall be universalized. Not a Messiah, but the Messianic age, is the burden of Israel's hope.

5. Like all Judaism, Reform Judaism rejects the doctrine of man's innate sinfulness. The Law which according to Paul is a means to arouse a consciousness of the futility of man's attempt to conquer sin and is thus expresive of Judaism's content as merely preliminary—is not Judaism's distinctive badge or possession. The Law, often of non-Jewish origin, is the product of time, and is subject to growth and change in the course of time. But Judaism is a body of spiritual and moral truths, and as such independent of legal expression and enactment.

All this is excellent, and shows a modern and progressive spirit, but we must not be misled into the supposition that it is anywhere near the heart of Christianity. It lacks the moral motive that we are accustomed to believe essential to bringing man back to his Father's house. And yet, when the late Dr. Jacob Voorsanger preached in the pulpit of the First Congregational Church of San Francisco, a sermon that touched every one who heard it, on, "the touch of God on the human heart, as illustrated in Jacob's vision, and when after the service the Pastor thanked him and remarked "What you speak of as the touch of God we call conversion," he instantly replied, "Of course, we all believe in it." Possibly when we understand each other's heart life better we may find that our definitions frequently obscure instead of clarifying the vision.

This movement of Reform Judaism has been in progress for a century; it has affected Jewish belief and life in nearly every large city in the civilized world. In the United States it includes in its leadership such men as Rabbi Isaac M. Wise, Max Lilienthal, David Einhorn, Samuel Adler, and Samuel Hirsch, who emigrated to this country from Europe; and a multitude of others have joined the movement here. As related to orthodox Judaism we may speak of the Reform movement about as we would have done a few years ago of the "New Theology" that made such a stir among us; but the question whether this cult will mean a brighter and better Judaism for all their people, or whether it will be divisive and only drive the orthodox to be more strongly orthodox, is as yet unsettled.

The Jew has so far done pretty well what seems an utter impossibility, that is he constitutes a separate race, dwelling among other races, and preserving the purity of his own blood, while he exercises a mighty influence on the people among whom he dwells. We ought to look upon him in his present situation with a great deal of sympathy, and try to see his problems from his own standpoint. He is usually loyal to the flag under which he dwells, is always a good business man, is careful to look after his own poor, and sympathetic in caring for the poor of other races. You may judge of the importance of the Jews to a community by the fact that you can at once determine its commercial importance by the proportion of Jewish business men it contains; when the Jews begin to abandon a city the rest may as well go too, for it means that its commercial supremacy is at an end. One of the surest prophecies of the future commercial greatness of San Francisco is the large number of Jews in business, and their absolute confidence in its coming growth. This fact of itself makes the problem of the Jewish religion a hard one; can the Jew always mix as he does with peoples of others faith and no faith, and keep his own religious life? Can he live in the rapidly moving world of to-day, and not succumb to the influences that are taxing other religions to their utmost? We are passing through a wave of irreligion in England and America, and the Jew as well as the Christian is feeling it, and is troubled over present conditions and future prospects. I have already alluded to the fact that the Higher Criticism has made as great an overturning in their thought as in ours, and this being so they must have felt the unfortunate effects of that part of it that is ill advised and irreverent, as we have felt it.

The constant intermingling with English, German and American people in business and society, is producing results that would have been seen much more quickly with almost any other race, but it is surely having its influence; a leading Jewish business man not many days ago told me of one case after another of a young Jew or Jewess marrying a Christian sometimes Catholic, and sometimes Protestant; he said this thing is on the increase rapidly, and added he believed that some now living would see so much of this intermingling that the Jews as a separate people in America would cease to exist; and he expressed no regret whatever at the possibility. Of course his judgment in this matter would be strongly opposed by many of his race, but he does not stand alone. This is the outward evidence of a mental process that is going on among them, and a change of attitude toward the world at large.

But the change is greater than is shown by intermarriage. In New York and London a process is going on that is appalling to faithful Jews, a sort of religious and racial disintegration; there is danger that many are going off into the dark, and will constitute a menace to all forms of religion. This is the darkest side of what we must consider on its most hopeful side. The Jewish papers tell of the difficulty of getting their people to faithfully attend their services, and the lack of real heart worship among them. We must remember that their services are on our Saturday, which is their Sabbath; we must remember that it is remarkable how they have kept up their synagogue service on that day, while their stores were open, and in many places it is the best business day of the week; we ought also to remember with gratitude how generally Jewish business men close their stores on Sunday, and this include a large number of the best houses in a great city; so that many of them are practically observing two rest days in succession. But this does not mean two Sabbath days; to them our Sabbath means schism and ill feeling. Christians first gave up the Jewish Sabbath because the Christian Sabbath means the Redeemer and his resurrection, but one of the main arguments then and since was that Saturday is Jewish, and so anti-Christian; the Jews can not forget this, and their arguments in their religious press make much of it. It is natural that with business conditions as they are there should be efforts to accommodate Jewish religious services to the time and place, and we frequently see the statement that some synagogue has decided to hold a lecture or religious service on Sunday. To us it seems at first a step toward Christianity, but we had better not allow ourselves to be deceived by it. It is really an effort to solve a difficult problem in the same way that we often do, by a change in the conduct of services out of which the interest has departed, by catering to the spirit of the times. Dr. Hermann Adler, the chief Rabbi of England, has recently felt called upon to attack this tendency, because of the announcement that the Jewish Religious Union was about to plant a new synagogue in London, with the distinctive feature that its religious services are to be on Sunday. The discussion of the matter in the Jewish Chronicle of London is intensely interesting; but I speak of it just here to say that one of the Rabbi's arguments is that the Sunday service tends to kill the Saturday service, and is not itself a success. I quote from his sermon: "The late Dr. Holdheim established a Reform synagogue in Berlin with services on Sunday in addition to the Sabbath services. After a brief while the Saturday services had to be abandoned, as no person attended. Nor were the Sunday services more successful in attracting worshipers, so that in one of his later sermons he offers the somewhat grotesque prayer, "Oh! give me back the olden Sabbath day." A writer in the Jewish Chronicle, in replying to this sermon, uses the argument that is easily suggested, that there is nothing to be feared from a movement that is doomed to be a failure; it is strong as an argument, but disheartening when we remember all it means. If the change of Jewish services from Saturday to Sunday means not a tendency toward Christianity, but a tendency to have no worship at all, we as Christians can not consistently rejoice over it. Dr. Voorsanger once told me that he had not the heart to attack our belief in Jesus, because it is the corner stone of our faith, and as such ought to be respected; we ought in similar spirit to refrain from attacking the Jewish belief in their Sabbath, because if that goes there is great danger that all religious life among them as a people may go with it. A tendency from Judaism into irreligion is a tendency away from Christianity, not toward it.

SOME RESOLUTIONS FOR THE YEAR NINETEEN HUNDRED AND TEN.

By Bishop Fallows.

In my heart of hearts I crave happiness. I therefore resolve to take every step this year to secure it.

I cannot be happy unless I am in harmony with myself in the innermost recesses of my being. "Harmony at the centre radiates happiness through the entire life." I will, therefore, strive to attain and retain this self-harmony.

As harmony implies the concordant action of all our bodily powers for physical health, disease being the result of the inharmonious action of these powers, I will be obedient to the laws of health.

I will eat the food that is "convenient for me," as the Scriptures teach. I will be careful that through proper mastication I may have thorough digestion, assimilation and elimination. I will consider my eating a sacred duty and a joyous privilege. I will, therefore, come to the table in a serene frame of mind. There shall be no cloud upon my brow, no fault-finding in my work, no anger in my heart. The blessing I ask shall be a real expression of thankfulness to the Giver of all good and a right bodily preparation for the reception of his temporal mercies.

I will strive in the effort to obtain mental harmony, to have the due co-operation of thought, of sentiment, of will for the peace, poise and power I ought always to possess and express.

As John Locke has told us that "God made the intellectual world harmonious and beautiful outside of us," I will continually open the windows of my soul to receive

its light and the gates of my soul to welcome its message.

Every day shall be to me a new beginning of knowledge and a new manifestation of "the wisdom that cometh from above."

As harmony in the home means the constant exercise of love conjugal, love parental, love filial and love fraternal; as it implies the providence of the father, the tenderness of the mother, the mutual affection and forbearance of the entire household flock, one toward another, I will make my home an earthly paradise so that the angels of God may long to dwell within it.

As harmony in the school means, on the one hand, the illuminated mind and sympathetic spirit of the teacher, that he may be not simply a force of attraction but of gravitation, and on the other hand, that the pupil be docile, obedient and receptive, I will do all in my power to hold in the orbit of respect and affection those whom I teach or to be held in it as one who is taught.

I will strive for harmony in any social organization to which I may belong by always playing fair, by giving and taking, by being tolerant in opinion, by showing unfailing courtesy in debate, by always using soft words, however hard my arguments may be.

Since harmony between capital and labor, between employer and employed, means that equity and justice and brotherly love shall prevail, I will, as an employer, see that my employees shall not have a living wage merely, but will pay them enough for a decent home, good food, proper clothing, books, music, with ample education and means of amusement for the children. As an employee, I will fully recognize my duty to give honest work for my wages and do all I can to give my employer a fair return for the money, thought and energy he invests in his business.

I will resolve by God's grace to promote harmony in every direction. I will strive to have a warm heart, an open hand and know the joy of giving and the gladness of receiving.

I will pray to be filled with the spirit of Christ, my Prophet, Priest and King, and hasten the coming of His kingdom of righteousness, peace and joy among men.

ADVENTISTS, JUDAIZING LEGALISTS.

G. L. Tufts, Ph.D.

Among the chief accusations brought against Jesus by his Pharisaical critics was that he did not keep the Mosaic law. So the Apostolic Church had its most heated contentions over questions of te law, whether the rites and ceremonies of the Jewish dispensation were binding upon Christians. And St. Paul devotes a large portion of his epistles to show that we are saved by faith and not by the works of the law. But ever since Christ and the Apostles made the doctrine of salvation by grace so plain that "wayfaring men, though fools, need not err therein," there have arisen Judaizing legalists to contend that the pathway into heaven is over Mount Sinai. The most ardent present-day advocates of this heresy are the Seventh-Day Advantists.

Their theory and the burden of their sermons and writings is, that there is no salvation for the world without the keeping of the law. By "the law" they mean the ten commandments. The chief one of the commandments is the fourth, the observance of the seventh-day Sabbath. Whoever breaks this one commandment is guilty of all. The Saturday-Sabbath was established in Eden, renewed on Sinai, observed by Christ and is now being kept by all true Christians and by God and the saints in heaven. In fulfillment of prophecy, the Pope of Rome changed the day of Sabbath to Sunday. Says Mrs. White: "The Pope changed the day of rest from the seventh to the first day." As foretold in Rev. 13, all who observe Sunday, worship the beast, the Pope, and bear his mark. The Advent Review declared: "Sunday-keeping is an institution of the first beast, and all who submit to obey this beast and receive his mark. Those who worship the beast and his image by observing the first day are certainly idolaters, as were the worshippers of the golden calf." the image of the beast is the union of church and state, with Sunday-keeping, or the Pope's Sabbath as its chief feature. The United States is the second beast or two-horned dragon, which by enacting Sunday laws, is bringing about the union of church and state, the image of the first beast. As soon as California, the last of the states, gets a Sunday law, as they say it will in fulfillment of prophecy, then all the states will stricely enforce these laws against all who have not the "mark Sunday observance) of the beast upon them," and Saturday-keepers will be imprisoned and "killed," according to the prophecy. Rev. W. M. Healey of San Diego made this statement in a sermon to the Adventist church at Sacramento last winter, and Rev. M. C. Wilcox, editor of their leading paper, writes that the government will be forced to take measurers against seventh-day observers "even to confiscation of property, deprivation of citizenship, and death itself." And the above is the common teaching of their leaders.

All the best Bible scholars agree that "the law" includes the entire Mosaic code of the Pentateuch, moral, civil and ceremonial. But Adventists invariably confine the expression to the ten commandments. This is an untenable position, devoid of any proof. Paul clearly teaches "that no man is justified by the law in the sight of God; for the just shall live by faith. And the law is not of faith." "For Christ is the end of the law for righteousness to every one that believeth." The Mosaic law reached its end when fulfilled by the Messiah. God made with Israel a covenant, promising temporal blessings if they would keep his commandments and temporal punishments when they broke the commandments. This covenant was "the ministration of death, written and engraven in stones, which was done away in Christ." 2 Cor. 3. "So the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor." Gal. 3. The Abrahamic covenant supplanted the Mosaic covenant. The one is "of promise" by the "free-woman"; the other is by the "bondmaid" from "Mount Sinai, which gendereth to bondage," but has been "cast out." Gal. 4. The teaching of the Adventists would keep the world in bondage to the "letter that killeth.' They would make us all Jews. If salvation is conditioned upon the keeping of the law, then they must keep the whole law or be condemned. But not one of them observes a tenth part of it.

It is generally held that moral precepts are always binding, wherever they may be recorded. But the fourth commandment is not a moral precept. Says Dr. Potts, of Canada: "The law under the Mosaic dispensation was

formulated into nine moral precepts, with a Sabbath commandment added." There is absolutely nothing in the relations of God and man, or in the nature of the ordinance itself, why any particular day of the week should be sacred. The word Sabbath means rest, cessation from labor, but nothing more. God set apart as a sign and memorial between him and the people of Israel, the seventh-day for rest, because upon that day He led them out of the house of bondage. Deut. 5:6, 15. It was made a holy day to the Jews, and none but Jews has God ever commanded to observe it. But when his Son came forth from the grave the first day of the week and opened the door of bondage for all nations, He, as Lord of the Sabbath, established the Lord's Day as a memorial of the greatest event in Christianity.

God declared of Israel: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths." Hosea 2:11. Having "nailed to his cross the handwriting of ordinances" of the Mosaic dispensation upon its last Saturday-Sabbath (Col. 2:14), Jesus Christ ushered in the first day of the Christian dispensation, the Lord's Day, "having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Ephesians, 2:15.

At least five times before his ascension Jesus met with his disciples on Sunday. Not once does the New Testament command the keeping of the Jewish Sabbath. The Apostles and the early Church Fathers observed the Lord's Day. Note some of their statements: "We keep the eighth day with joyfulness, the day on which Jesus rose again from the dead." Barnabas, A. D. 120. "But Sunday is the day on which we all hold our common assembly. For Jesus Christ on the day of the sun, having appeared to his apostles and disciples, taught them these things." Justin Martyr, A. D. 140. Irenaeus, Bishop of Lyons, A. D. 178, declared that the Sabbath was abolished but that the Lord's Day existed." We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath. We do not accord with the Jews in their sacred days." Tertullian, A. D. 200. "It is one of the marks of the perfect Christian to keep the Lord's Day," said Origen, one of the ablest of the Church Fathers. But Adventists say it is the mark of the beast." Eusebius, the father of Church history, 170-340, wrote: "The Logos, the Word in the New Testament, transferred the Sabbath of the Lord unto this day, that is, to the Christian Sabbath. This day the Christians throughout the world celebrate in strict obedience to the spiritual law."

Yet the Adventists insist, in the face of all this scriptural and historical evidence, that the Pope of Rome changed the day of the Sabbath at the Council of Laodicea, A. D. 364. But Anatolius, Bishop of the Church of Laodicea, wrote a century before the Council: "The obligation of the Lord's resurrection binds us to keep the paschal festival on the Lord's Day." This Council was composed of bishops of thirty-two eastern churches, over whom the Pope had no jurisdiction whatever . Moreover at this date there was no Pope, either at this Council or anywhere else in the world. The first real Pope was Leo I., 440-481 A. D. But his supremacy was not acknowledged by the eastern churches. It was not till the seventh century, in fact not till Gregory VII., 1073 A. D., that the Papacy was established. So it is not the "Pope's Sabbath," but the Lord's Day that Christians have observed since the days of Christ and the Apostles. Whoever denies it displays his ignorance of Church history. The Adventists neither keep the Jewish Sabbath according to the law of Moses, nor the Christian Sabbath. They stand condemned at the bar of their own doctrines.

CHRISTIAN ENDEAVOR NOTES.

A. B. Patten.

Does Religion Pay?

Lesson for January 23—I Cor. 3:18-23.

Religion is the only thing eternally worth while. Yet the man who goes into religion for revenue only, may not get the revenue, but he will certainly lose the religion. Religion is something to live for and to die for, and any one who would gain it by a calculating or self-seeking spirit is trying to win heaven by the methods of hell. If it is unworthy to court marriage for money, it is the limit of unworthiness to covet religion for gain. The man who would be pious for dividends only, would be a traitor for dividends, too, if the stake were large enough.

To the man who seeks exemption from the costs of Christian character and service, religion never comes. Of course religion pays, but it pays only in the case of the man who himself pays out his manhood to possess it. The religious life is the costly life. It costs God all the love of his heart; it cost Christ his obedience and sacrifice, even unto the death of the cross; and it casts us the precious offering of constant fidelity and good-will. Religion costs us everything that obedience and love can offer upon the altar of reverence to God and of service to man, but it counts us everything that freedom of soul and illumination of heart can mean to the aspiring human spirit. If a man wants faith and hope and love at whatever cost, then religion pays,—in faith and hope and love. But godliness without thrift will not earn a man a material fortune. You cannot run a mill or a farm on piety without business sense and hard work. God will not give even praying men premiums for inefficiency. There are no subsidies in the kingdom of heaven for Methodist wheat; no bounties for Baptist barley; and no royalties for Congregational corn. The infidel will beat us every time, unless we are as wise in our agricultural generation as he is. While we render unto God the things that are God's, we must render unto Ceres the things that are Ceres'.

God "maketh his sun to rise alike on the evil and the good, and sendeth His rain on the just and the unjust." Beyond this natural provision, all returns are the rewards of merit. And this law of nature holds true in the spiritual world as well. God endows us with certain inalienable gifts, and offers us the inspiration of his grace, but we must work out our own salvation; we must lay hold on eternal life.

Certainly the praying man ought to have property, and more often than not he does have it; but property without prayer is spiritual pauperism. A very wealthy man is reported to have said to some of his poor neighbors, "You have prayed all your lives, and you have nothing; I never prayed, and I have everything. What do you say to that?" They might have said, "You have everything, except prayer." Failing of the higher gift of praying, his property was only the pitiable price which he had accepted for the bankruptcy of his soul. His neighbors might have replied, "Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou are wretched and miserable and poor and blind and naked: we counsel thee to buy the true gold tried in the

fires of the spirit, that thou mayest be rich; and the white raiment of godliness that thou mayest be clothed."

NOTES AND PERSONALS.

Oregon produced 37 per cent of the hop crop of the United States in 1909. We would rejoice over that were it not for the fact that hops go largely into beer.

Daily papers report the resignation of the Rev. Dr. Temple as pastor of the Congregational Church at Sacramento. The Pacific has received nothing from either the church or the pastor.

The Rev. L. L. Woods, who has returned to Seattle after a pastorate of several years with the Congregational Church at Nome, Alaska, reports that he received $810 in wedding fees during the last two years.

W. A. Gates, secretary of the State Board of Charities and Corrections was able to leave his home the first week in January for the first time in two months. Inflammatory rheumatism was the trouble.

An esteemed Los Angeles subscriber writes us that he has failed to find in The Pacific the poison of which a Washington subscriber wrote and expresses gratitude because we did not take his name from the list when he was slow in paying his subscription.

The wife of the Rev. J. Herbert Bainton, pastor of the Congregational Church of Colfax, Washington, who passed into the higher life last week, was a daughter of the Rev. John Blackham, an eminent English preacher, and the inaugurator of the Pleasant Sunday Afternoon movement in England.

Next Monday the meeting of the Congregational ministers of San Francisco and vicinity will be held in the First Congregational Church of San Francisco. The Rev. O. L. Corbin will read a paper. The following Monday at the meeting in Berkeley the Rev. C. R. Brown will tell of his methods in sermon-making.

BEWARE!

This is to warn the benevolently disposed public against contributing large or small amounts to Rev. Yohanna Antoni, Dea. Latoron Locka, or Dea. Thomas Yohanna, to build an orphanage for the waifs of Mesopotomia. These men with swarthy faces and oriental bearing present credentials of large variety with which to delude the public. Mayors of cities, consults, and clergymen of different denominations lend their names (unwittingly, no doubt), that these men may imposes upon the community. These local endorsements are all based upon the original credentials which they bring from a certain bishop of the Chaldean Church (sometimes called the Assyrian or Nestorian Church). This bishop resides at a place properly called Mata Mar Zeira (village of St. Zeira), in the mountain district of Jilu, Makkiari. This official, twenty-three years of age, has fallen into the habit of issuing credentials to his people commending them to the charitable, and giving them more or less authority to collect for the church in the countries to which they go. But alas! while the credentals are genuine, diligent inquiry fails to discover that a penny of the thousands collected in India, Europe, and the United States has ever been devoted to the erection of such buildings. The men who go far and wide among the benevolent collect simply for themselves, although the bishop in question may so far forget himself as to accept a share of the plunder.

The Patriarch of the Church has made efforts to stop this traffic, both because of the scandal, and because he knows that the money thus given would suffice to supply all of the schools which his church needs, if it were spent for the purpose for which it is given. He has not been able, however, hitherto to control his colleagues.

This information may be absolutely relied upon as correct. Recent letters in my possession from a missionary of the American Board located near, and from a representative of the English Mission in the same vicinity, authorize this exposure. I shall be glad to show these to anyone desiring further information. In the meantime, let the public beware. The money which is given will enable these Orientals to live in comfort and enjoy the advantages of wide and long extended travel, and may make them well-to-do for their old age, but will never be used for churches, schools, or orphanages in Mesopotmia.

H. MELVILLE TENNEY,
Secretary American Board of Missions for the Pacific Coast.

Among the Churches

CALIFORNIA.

Pomona.—Five persons were welcomed at the last communion service, one on confession.

Loomis.—The membership has been doubled during the last year and self-support assumed.

Campbell.—Three persons came into membership at the last communion service, one on confession.

Avalon.—The Avalon church voted to come to self-support at the annual meeting held the first week in January.

San Francisco, Ocean View.—Congregations have doubled in size during the last three months. The work is in charge of Mr. Goodwin, a Pacific Seminary student.

Kern.—Pilgrim Church, Kern, reports 40 additions to the membership during 1909, 28 of the number uniting on confession. For current expenses $1,550 were raised. The annual meeting was well attended and optimistic.

San Francisco, Plymouth.—The Church held its forty eighth annual meeting Wednesday evening, the members taking dinner together at six o'clock. Dr. Meserve finished his seven years' pastorate with the close of the old year, and it is probable that a new pastor will be chosen soon. The pulpit has been supplied recently by Messrs. Hitchcock. Rogers, Berger and Stevens, pending readjustment.

Corona.—Seven persons united with the church at the recent communion, one on confession. Especially encouraging of late is the new interest of young men in the Ba-

raca Class, and new life in the Young People's Society. Sunday, January 2, we had the pleasure of having with us Superintendents Dorland and Maile, and it was a great "Congregational Day."

Santa Cruz.—The reports at the annual meeting showed a good year for the church at Santa Cruz. There were 44 accessions to the membership during 1909, 32 on confession. The total expenditure for home expenses in all departments and for benevolences were $5,144.79. There were 180 persons at the dinner in connection with the annual meeting. The trustees for the ensuing year are young men of the church and are Harold McPherson, Leland Hinds, W. H. Ewell. George Harding and W. C. Fogg. The deaconesses reported 296 church calls, 227 calls on the sick, 19 letters of sympathy, and ten packages of clothing distributed to the needy.

Long Beach, Plymouth.—Six new members were received at last communion. Attendance at communion services is increasing, about sixty per cent of members now being present. The annual meeting was held January 5th and about 200 people sat down to a dinner served by the ladies of the church. The reports were all encouraging and a splendid year of achievement in all departments of church work was recorded. The membership is now 370. Finances are in good condition and all bills paid to date. The Woman's Missionary Union has had an especially successful year. The church budget for 1910 calls for an expenditure of $4,000.

Pasadena, First.—The annual meeting was Wednesday evening, January 5th. It was one of the most satisfactory and inspiring business meetings ever held in our church. About 250 members of the church and congregation were present. Supper was served at 7 p. m. and was followed by the reading of the reports, which showed progress and indicated the faithful devotion of those who carried the work along during the many months our church was without a pastor. The treasurer reported the society free from debt and all current expenses paid to January 1st, 1910. Then came the election of the officers of the church for the ensuing year. The pastor's remarks near the close of the meeting were peculiarly appropriate and inspiring, and the new year opens before us with great promise. Dr. Fox is a man who is prompt and decisive in word and action, and his coming will be an inspiration to the ministerial forces not only of Pasadena but of the whole Southwest. At the Sunday-school last Sunday morning, Dr. J. E. Janes, the retiring superintendent, was presented with a handsome Bible among whose leaves was scattered a supply of greenback "engravings" to be used in increasing his library, in appreciative recognition of years of faithful, devoted service. The presentation was made by the pastor in behalf of the school. The new superintendent, Prof. A. L. Hamilton, is also superintendent of the city public schools.

WASHINGTON.

Walla Walla, First.—At the vesper communion service January 2 thirty persons were received to membership, fifteen of them being men. Twenty of them were members of Olivet Church which was organized three years ago, and has found its struggles for a separate existence neither economical nor fruitful. There remains a nucleus in Olivet with whom the First Church will co-operate in every way possible. There has been a net gain in our church membership in 1909 of 55; in that number some of the most substantial men in the community. We are looking forward confidently to a very fruitful year.

Sultan.—Steps have been taken for the reorganization of the Congregational Church at Sultan. The first Sunday of the year Superintendents Scudder and Green conducted services. At a conference held at the close of the service it was the concensus of opinion that the time was opportune to reorganize the Congregational work and repair the church building. To carry out these plans, two committees were appointed, one to look after the building, and the other to organize a Ladies' Aid Society. Several expressed a desire to join the church, and others have indicated a desire to join later. At the request of those interested, Supt. Scudder will arrange for preaching services every alternate Sunday at Woodmen Hall until the church can be repaired, when arrangements will be made for a resident pastor to have charge of the work. State Evangelist Reid will have the oversight of the work until a permanent organization is effected. Sultan is moving ahead; every building in town is occupied and new ones are being built. Evidently the time is ripe for reorganizing the Congregational Church, putting new foundations under the building, refitting it, and all in all putting it in shape for the work now opening up.

Seattle.— Interdenominational down-town meetings were held at noon on four days of the first week in January, in Plymouth Church. They were led by the Rev. H. C. Mason, and were under the direction of the Ministers' Federation. At the first meeting Mr. Mason spoke of the dissatisfaction of the life without God, saying among other things: "In our age there is unusual opportunity, and yet never were men so dissatisfied. Life was never so rich. Genius is giving itself freely for the satisfaction of pleasure and art and literature. The world's doors are all flung open; yet every man is dissatisfied. Even education, the boast of modern times, is not settling our problems. Popularity does not bring satisfaction. What is it that is wanting? Not more riches, not more education, not even more love. The trouble is that our riches have gone to the lower part of us, to our bodies, our brains, our hearts. We must realize that man is built for God. Man is haunted with the thought of God. Man is dissatisfied until he finds God. Our riches need to be spent more in the building up of the spiritual. We shall never find rest and completion except in Him." The subjects for the different days were: A Song of Absence, or a Meditation on the Soul's Needs; A Song of Safety, or a Meditation on the Believer's Safety; A Song of the True Lover, or a Meditation on Divine Faithfulness; A Song of the Roadside, or a Meditation on Brotherliness; A Song of the Pilgrims, or a Meditation on Eternal Progress.

OREGON LETTER.

By George H. Himes.

The annual meeting of the Forest Grove Congregational Church was held Tuesday evening of last week. Notwithstanding the church has been without a pastor the greater portion of the past year, there was a substantial growth in itse various activities. Thirty new members were added during the year. All expenses of the church paid, and $100

on hand with which to begin the new year. The new lighting plant has been installed at an expense of $110. At the close of the annual meeting members of the church and invited guests numbering over one hundred and fifty had an exceedingly enjoyable social hour around a well-laden supper table provided by the ladies of the church. The new pastor, Rev. D. T. Thomas, began his work during November, and is getting it well in hand.

The Laurelwood Congregational Church, in the Mount Scott District, Rev. William H. Meyer, pastor, has had an exceedingly good year, seventy-nine new members having been added to the membership during the year. A vigorous Christian Endeavor Society has been organized since a year ago. The need of a new and larger house of worship is now imperative.

At the communion service in the First Church of Portland, last Sunday twelve new members were added. Two others had been elected to membership, but illness prevented them from attendance.

SOUTHERN CALIFORNIA NOTES.

By Traveler.

Rev. John L. Maile and Rev. C. P. Dorland spent the first Sunday of January with the Rev. Chester Ferris and the Corona church. Though the rain fell in torrents during a part of the day the attendance was fully up to the average during all the three sessions held.

In the morning Mr. Maile spoke effectively on the subject of the Influence of the Home Missionary Society in Southern California.

At the afternoon conference in the interest of the finances of the church and its benevolences the superintendent of benevolences appealed to the men of the church and especially those of the Brotherhood to feel that the financial responsibilitiy was with them. At the communion service seven new members received the right hand of fellowship.

Corona is a live, active church, doing an aggressive work, extending its influence, preparing to build a fine new church which will be a credit to Congregationalism and to its builders. It has a large, active Brotherhood, and is meeting the full amount of its financial apportionment from the National Societies.

Corona is an example of what a church can and does do under the leadership of a live, enthusiastic and consecrated pastor.

At the evening service Rev. C. P. Dorland spoke on the theme, "What Congregationalism has done for America."

On Monday, January 3, the Board of Directors of the Conference held an all day session in Los Angeles, transacting a large amount of business. Among other things they outlined and determined the relation of this Conference to the Building Society, made the monthly appropriation for the pastors on the home missionary field, heard the reports of the work of the pastor-at-large and the superitendent of benevolence, discussed the financial situation under the Apportionment Plan and furthered the work of the coming campaign.

While the new pastor, Rev. Horace Porter of Riverside, is away with his new wife on a short wedding trip, Dr. Meredith of Pasadena is supplying the pulpit Sunday mornings.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting will be held at Green Street Church, San Francisco, Thursday, January 20th.

Sessions 10:30 a. m. and 1:30 p. m.

Luncheon served by the ladies of the church, 15 cents.

Address by Rev. Geo. H. Hinman of the A. M. A.

Interesting and inspiring meetings for small Auxiliaries, by Mrs. J. M. B. Brough.

To reach the church, take Union street white car from the ferry.

At the close of the afternoon session, all are invited to visit the new Chinese Mission House, 31 Brenham Place.

"Men may misjudge thy aim,
Think they have cause to blame,
Say thou art wrong;
Go on thy quiet way,
God is thy judge, not they.
Trust Him, be strong."

THE PASSING OF OPPORTUNITY IN THE HOME.

Perhaps there are few who realize the transiency of the home. As each day runs its commonplace round, the unspeakable privilege of living in the most intimate communion with those whom of all the world we love most, is apt to be forgotten. There may indeed be kindness enough; but how much more tender and affectionate it might be if we remembered how frail are the bonds that unite us, and how soon some of them will be broken.

It is proper and necessary that friendships be formed outside of the family circle; for the home does not exhaust the great world, and only in the duties and friendships of the larger life beyond it can our nature be even approximately completed. Nor can we forget sometimes friends may be even

"more than my brothers are to me."

Still, the home includes the most sacred and intimate of all relationships; and there is something almost awe-inspiring in the swiftness with which they can be sundered. In a year or two, a month or two, sometimes, indeed, in a moment, its seeming permanence dissolves, and the happy circle becomes but a memory—a vision seen through blinding tears. A man may find friends—though perhaps not many—anywhere and at any time; but the dear faces of the home are not with us always. The claims of business, profession or pleasure, may take the son to a far country; and when he comes back, his mother is in her grave. And then how he wishes he had worked a good work upon her when she was with him! Yes! now he would break his costliest alabaster box a thousand times over for her gentle sake. But she is sleeping her dreamless sleep, and the dear lips are cold.

"Me ye have not always with you." Oh, why do we take so long to learn a lesson so simple? Sooner or later, every

home crumbles away; but as we gather around the table we never think of this. It is well that such a thought should not haunt us forever, but surely it should visit us sometimes. The brother is rough, the son is rude to the father, the husband is a little unmindful of the wife; and all the time they love each other. "What fools these mortals be!" Why should they forget that they have not each other for ever, or that life is too short for strife? Marriage or business will separate them soon enough, or death will come with its more awful separation. And then those who are left will yearn, in bitter sincerity, for "the touch of a vanished hand and the sound of a voice that is still." But while the hand that will vanish is still with us, shall we not do something to lighten the burden of its toil? And while the voice still speaks that will one day be silent, shall we not listen to it with an almost tremulous sense of the privilege that is ours? Common friends we shall find again; but the well-beloved of our homes we shall not always have with us. While we have them, then, let us love them and cherish them and work a good work upon them, before the night cometh when we can work for them no more.—John Edgar McFadyen.

TALK HAPPINESS.

"Talk happiness every chance
You get—and
Talk it good and strong!
Look for it in
The by-ways as you grimly
Pass along;
Perhaps it is a stranger now
Whose visit never
Comes;
But talk it! Soon you'll find
That you and happiness
Are chums."

A BESETTING SIN.

There is one sin which is everywhere underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statement of something or other which, most probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even holy writ says we are prone to trouble "as sparks fly upward." But even to the sparks that fly upward, in the blackest smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all "time wasted on the road."—Herald of Peace.

Young People

THE TWELVE MERCHANTS

Twelve merchants with their camels came
Across the desert vast;
They knocked upon the gates of Time,
And through Life's city passed;
And they were laden with the wealth
Of countries far away;
With silks and myrrh of nobler worth
Than those of far Cathay.

Twelve merchants with their camels brought
Such gifts to you and me
Of joy and kindness, till it seemed
Life could not richer be;
And shall we let them go away,
Those merchants old and wise;
All emtpy-handed and forlorn,
With sadness in their eyes?

The merchants with their camels are
the months that make the year—
Oh, for the blessings that they bring,
The hope, and love, and cheer,
Let us give gladly in return
The best of all we are,
That when these merchants go their ways
They go in peace afar.

—F. W. Hutt.

NED'S NEW YEAR'S RESOLUTIONS.

"This being the first day of the year, it is just and right that I make some suitable resolutions. Therefore,

"**Resolved,** That during the coming year I will strive, as far as possible, to do unto others as I would be done by.

(Signed) "Edward Lawrence."

"There, now, that's done right up in a business manner, I think," said Ned proudly surveying the paper. "I expect it will be pretty hard work," he added, ruefully.

"Edward, my son," said his father, directly after breakfast, "will you clean off the walks the first thing this morning?"

"Oh, dear," Ned was beginning, when he though of his resolution, and he answered promptly:

"Yes, father, I'll see to it at once," and started off with a merry whistle.

His father looked in surprise, for Ned had been much given to whining when asked to do anything.

When he came in his mother asked him to go an errand for her, and he went at once, notwithstanding he was anxious to get at a Christmas book.

When he did get a chance to read he found that his sister was reading the book.

"Give me my book," he cried.

"Oh, Ned, I'm right in the middle of a chapter and it's so interesting. Might I just finish this chapter?"

"No," he answered, crossly. "You had no right to get my book."

Then, as he noticed her regretful face, he thought: "Now, I guess that's not just as I'd be done by;" and

added: "Well, finish the chapter, then, Nellie."

"Oh, Ned," exclaimed his little brother, "won't you show me how to spin my new top?"

"Not now, Freddie; I'm reading, don't you see?"

"But I'm lonesome," pleaded the little fellow, "and I can't do it right."

"Come here," said Ned, suddenly recollecting himself. And in a few moments the little fellow was as happy as could be.

That afternoon Ned went coasting. It was fine sport and Ned's sled was the swiftest on the hill. It's queer how boys will tug up a long, tiresome hill just for the sport of riding down again, when, if asked to work half as hard, they would think themselves awfully abused. But they always have, and they always will, I guess—and girls, too, for that matter—and Ned was no exception to the rule.

No one noticed a poorly-dressed lad who had no sled and stood shivering with the cold, and wistfully watching the merry-makers. Ned saw him.

"It must be pretty hard," he thought, "to have no ride at all, but it's none of my business.'

And his sled, when he reached the top, went merrily down the hill again.

But he was not easy as he climbed back again.

"Suppose you had no sled and he had one," whispered a small voice, "what would you like him to do? Your sled is large enough for two. Why not take him on with you?"

"But my sled would not go as fast."

"Supposing it wouldn't. Do as you'd be done by."

By this time he reached the top of the hill.

"Here, you," he called to the boy; "wouldn't you like to ride?"

Wouldn't he! His cheeks flushed and his eyes sparkled.

"Well, come, jump on, then."

And away they went.

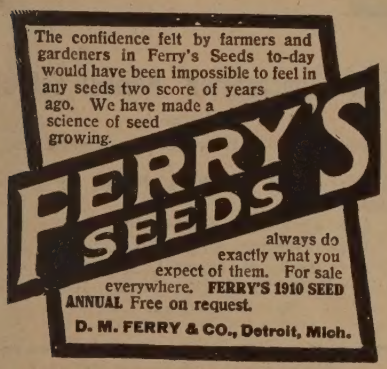
Not once but many times, they went—for Ned never did things by halves, and he acknowledged to himself that somehow he felt lots happier, and the boy was such a nice little fellow, too.

"Come next Saturday, and you can ride some more," he said, when he started for home, and his new friend promised as he ran joyfully off.

"Well," agreed Ned that night as he thought over the day, "it may be a much harder way, but it's also much nicer, and I think I'll keep right on for the year."—Ex.

TA AN AUTOMOBILE.
(With Apologies.)

I have a humble longing that has never been confessed,
A longing I have striven in vain to bury in my breast;
I want to take a ride once more, when days are hot and muggy,
Behind a little jogging horse in some old shabby buggy.
I oft am hurled along the road in some one's fine machine
At such a pace I cannot tell a brown field from a green.
I want to amble on at peace, unheeding what they say,
And watch with joy an ancient horse flick ancient flies away.
I never see a landscape now that is not scudding by
In gales of wind and clouds of dust before my goggled eye;
The pensive cows are galloping, the hens are squawking past;
If anything seems peaceful I know it will not last.
I have no great ambitions and I don't desire to shine
As a heroine of accidents in the automobile line;
This my plebeian longing, without quibble or remorse—
I want that shabby buggy, and I want that ancient horse!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